

*Brown. 23*

---

DR. GORDON'S  
S E R M O N,  
PREACHED BEFORE THE  
UNIVERSITY OF CAMBRIDGE,  
AT GT. ST. MARY'S CHURCH,  
ON THE KING'S ACCESSION,  
OCT. 25. 1771.

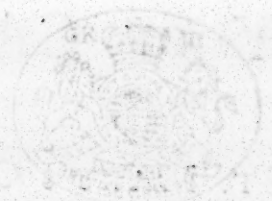
---

\_\_\_\_\_

IN GOLD HORN

OF THE

UNIVERSITY OF



AT THE

OF THE

OF THE

\_\_\_\_\_



THE  
CAUSES AND CONSEQUENCES  
OF  
EVIL SPEAKING  
AGAINST  
GOVERNMENT,  
CONSIDERED IN A  
S E R M O N,  
PREACHED BEFORE THE  
UNIVERSITY OF CAMBRIDGE,  
AT GT. ST. MARY'S CHURCH,  
ON THE KING'S ACCESSION,  
OCT. 25. 1771.

---

BY  
JOHN GORDON, D.D. *K*  
ARCHDEACON OF LINCOLN AND CHAPLAIN TO THE RIGHT  
REVEREND THE LD. BISHOP OF THAT DIOCESE.

---

C A M B R I D G E,  
Printed by J. ARCHDEACON Printer to the UNIVERSITY;  
For J. WOODYER in Cambridge; and sold by J. BEECROFT in Pater-  
noster Row London.

---

M.DCC.LXXI.

### ADVERTISEMENT.

**O**N account of the length of the following discourse some parts of it were left out in speaking; which are here thrown to the bottom of the page in the form of Notes, which the Reader may pass by or not, as he pleases.





---

---

ACTS XXIII. 5.

“THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY  
“PEOPLE.”

**T**O whatever principle we ascribe the origin of Government; whether it be the creature of necessity, or of choice; whether it be the produce of judgement, or of chance; whether it be the invention of man, or the gift of God; we find it, under some form or other, established in every country of the world: and we may reasonably from thence conclude, that it is essentially necessary to the happiness and well-being of mankind. — Different modes of it indeed as various, and perhaps for the same reason as various, as the fashion of men's dress, obtain in different climates and countries. But the use of the one is as constant, and seems as necessary to the human species, as that of the other. Wherever also the one of them is the most perfect and complete, we usually find the other most attended to and improved. And they both uniformly are the worst and least adapted to answer the end for which they are designed, as they approach nearest to what men have been pleased to call *a state of nature*. During the progress of their improvements however, the original mode of each, by whatever circumstance that might have been at first determined, generally continues in a great degree the same. Since, if there was not originally some natural kind of connection between that  
B and

and the disposition of the people, amongst whom it thus took place ; such an assimilation or association will at least be formed during it's continuance, as will render any change in it's leading principles, as dangerous to be attempted as difficult to be accomplished. Whatever may be the effects of time in reconciling men's tempers to it afterwards, no change of this kind, one may venture to affirm, was ever brought about at first to the general satisfaction or content of those, who had long been used to other forms. \*

There are, it is true, usually in every state some bold and adventurous spirits superior to the low attachments of ordinary men ; who, for the sake of shewing this superiority, are ready to take every opportunity of pointing out defects and imperfections in the government, under which they live. There are others too, who having by their vices rendered their fortunes desperate, or by their crimes become obnoxious to the laws of their country, will always be ready to excite disturbances ; in which as they have nothing to lose, so have they a chance of rising to an eminence, that in the common course of things they could have had  
no

\* It has been said too, that such as the Prince is, such in general will the People be. It were highly to be wished on our account, that the maxim in one instance held more true. Perhaps it is as reasonable to expect, that such as the People are, such in general will the Prince be. It is clear at least, that tyranny is not the offspring of more perfect civilization : It is the forced and violent birth of rude and barbarous ages. Even absolute Governments put on a milder air, as their subjects become more acquainted with the arts of life. The exertions of power necessary to keep an ignorant and savage multitude in order, like the first breaking of a fiery courser, must partake in some degree of the nature of those they are intended to controul ; exclusive of the natural ferocity, which one must always expect to find in the Governors, as well as in the governed in such a situation : whilst in a more advanced state of society, power naturally partakes of the mildness, which improved manners always introduce. One may appeal to all experience for the truth of this.



no reason to expect.† As the very end of Government requires too, that a certain degree of extraordinary power should be lodged in the hands of a few for the benefit of the whole community, the natural pride of many will dispose them to imagine, that they are the very persons, to whom alone this power could either be safely entrusted, or by whom it could be properly managed. And as no governor or government can possibly oblige all such, as make pretensions of this kind; there will always be a number of ambitious and dissatisfied men, amongst the higher ranks of every state, who will think it their interest to encourage a spirit of discontent amongst others: especially if the Government be of the *popular* form; where they may suppose the clamours of the people will have some effect towards raising them into a higher degree of consequence and credit. — If on the other hand we take an account of those, who will forget the benefits they receive from Government, or think at least that they pay too dearly for them; who, through a spleenetic turn of mind, or through having nothing else to do, are always eager to listen to every fabled tale of grievance and oppression, which men of address know how to frame and propagate, in a manner best adapted to the humour and caprice of those they have to deal with: and if to these we add the lawless and disobedient, who by principle are enemies to all restraint whatever; we need not greatly wonder, if under every form of Government many restless and unquiet subjects should be found, ready both to speak, and to believe all evil of those, who are appointed “to have the rule over them.”

From that necessary imperfection too, which adheres to every person and thing, that is human, there will always be found something, under the most perfect form of Government, specious enough at least to be made a subject of complaint.

B 2

It

† Men of this kind therefore, whatever they pretend, are in such attempts acting upon motives of the strongest self interest.

It is not more superfluous to prove, that some kind of Government or other is necessary to the peace and happiness of mankind; than it would be ridiculous to expect, that any kind of Government, invented and contrived by human and fallible creatures, should ever be perfect and complete. Were even such a frame of Government given to the world by infinite Wisdom itself, it would not therefore follow, that either the governing part in this complete system (if they were men) would be free from errors; or the governed perfectly happy and content. As all human laws must partake of the imperfections of those, who make them; so must those even of divine origin, when they come to be executed by human creatures, or applied to their use, necessarily fail of answering those ends, which from their own intrinsic excellence, considered in itself, might justly be expected. Yet how many injurious reflections have been thrown both upon human and divine Government, on no better grounds, than these!

The mischievous effects of such reflections are too obvious to need explaining. They lessen both the power and inclination of Governors to do their duty: they indispose the governed for enjoying the benefits, that lie before them: and, where real grievances subsist, tend rather to impede, than forward any regular redress or legal remedy.

Not only our reason however, but our religion also, should teach us to avoid so unpromising, so unworthy a practice. We are expressly enjoined "to speak evil of no man." ‡ And it must be evident, that the mischief of such speaking will always be enlarged according to the characters of those, against whom, and to whom, it is directed. — Who sees not the difference there is between traducing a Father before his children, and saying the

‡ Tit. III. 5.



the same things of any ordinary man in the presence of indifferent people?

Left however we should not properly attend to such distinctions; and to secure the observance of this general precept, where it is undoubtedly of the greatest consequence to be observed; there is a positive command to this purpose, given at first under the old law to the people of Israel,\* and here adopted and brought home to all Christians by the Apostle, in the words already recited — “Thou shalt not speak evil of the Ruler of thy People.”

If any thing could farther recommend this precept to our notice, it must be the character of the Apostle, who here repeats it; who, upon other occasions, had shewn he knew sufficiently, how to assert those rights, of which, as a Roman citizen, he thought himself possessed.† And, if any thing could have justified a deviation from it; the circumstances, in which he here adopts it, one should have thought, might have pleaded his excuse. For the person, who, as he says, “was then sitting to judge him according to the law, had ordered him to be smitten contrary to the law.” Yet he is no sooner reproved by those, “who stood by, for reviling God’s High Priest,” as by this treatment he had been provoked to do, than he immediately acknowledges the justness of the rebuke; and only pleads in his defence, that he “wist not, that it was the High Priest.”

The sober Politics of the Bible however, it is much to be feared, are not to the taste of those more enlightened minds, that venture upon the arduous task of state reformation. § *They* have

\* Exod. XXII. 28. † See p. 5. of a Sermon before the H. of Lords Jan. 1763. By John Ld. Bp. of Lincoln.

§ And yet if they should think the authority of a modern saint more worthy their regard, than that of St. Paul; they might be told, that the great PROTECTOR of our civil and religious rights in the middle of the last

have learnt of another master: "*They* are not afraid to speak evil of dignities." And so uniform have their principles always been, that, when one reads the account St. Peter and St. Jude have given of some of them in their days; one is almost tempted to suppose, that they had looked forward with a prophetic eye, and sketched out characters, which should afterwards arise in some distant time and country! "These, say they, are murmurers, complainers: Men, who speak evil of those things, that they understand not: who with feigned words make merchandise of others; and, whilst they promise them liberty, are themselves the servants of corruption: and chiefly, that they are men, who, walking after the flesh in the lust of uncleanness, despise government; being presumptuous, selfwilled." \*

Unhappy is that country, where the numbers of such men are considerable! For in vain would it be to add law to law; to define the limits of power and obedience; to enforce submission, and prevent oppression! Beyond all the cases, which positive laws can ever reach, there will still be wanting a spirit of subordination, a principle of reverence *for* and confidence *in* those, to whom the execution of the laws is entrusted; or it will be impossible for any government long to subsist. It is this principle, which in the early periods of rising states supplies the place of laws, and often produces a decency and regularity of manners, not always to be met with in a more advanced degree of civil improvements. What should we think of a law being enacted to oblige all persons in the Royal presence to stand uncovered? or rather, what should we think of those, who should stay  
for

last century was so perfectly convinced of the mischief of such a practice; that, by a slight restraint upon what at present would be deemed the liberty of the Press, he expressly ordered, that no News Paper, Book, or Pamphlet should be published, without being first inspected and licensed by a Secretary of State.

\* 2 Ep. St. Pet. II. — Ep. Gen. of Jude.



for a positive law of this kind, before they could prevail upon themselves to submit to such a token of respect? And yet how many more essential marks of disregard to the Royal character are daily taught and practised amongst *us*; because there is no law, by which they can be punished!—It may be philosophically true, that there is no real difference between the person of a King, and that of any other man. And yet it might perhaps be doubted, whether it would be politically prudent officiously to teach even such a lesson, as this; unless you could at the same time make all men as great Philosophers as those, who teach it. The person of the King should be considered as the living body of the laws: And it is greatly to be feared, that they, who learn a disregard for *that*, will not long be kept in awe by any terrors of the *dead* Letter.

But the principle so industriously spread, and so palatable to the general taste; “that all men are naturally equal;” is as false in fact; as, were it true, it would be impracticable under any form of Government whatsoever. A state of equality amongst creatures of such various qualities, as mankind are possessed of, is in fact the most unnatural state, that can well be conceived. There is scarce more difference between us and other animals, than there is between man and man. We are indeed scarce equal in any thing, but in being mortal. And of all the states, in which mankind could even by supposition be placed; that, which is usually called *a state of nature*, could it ever have subsisted amongst any considerable numbers of men, must have been the most unequal. If we are derived from one common stock; the first situation, in which mankind would appear, must have been that most unequal one of infancy and manhood. Without insisting however much upon this, It may be observed, that it is not riches and honours, how often soever they have been considered in that light, which properly constitute

tute real inequality. It is power alone, that does this. But in what state does this subsist, in so uncontrouled a manner, as in that, which people have been pleased to call a state of nature? Where not only the means of living, but even life itself is held on the precarious tenure of bodily strength! — Equality, as far as it is compatible with human nature (however strangely it may sound) is, in strictness, the creature of society alone. For whereas by nature one man is strong, another weak; one crafty, another ignorant; one made with honest, and another with vicious dispositions; it is the consequence of equal laws alone, that characters so opposite can possibly live together upon any equal terms; or, that the weak is not a prey to the strong, the ignorant to the crafty; and the honest to the vicious.

Were it however as true as it is false, that a state of nature was a state of equality; of what consequence could it be, that a state, in which mankind neither did nor ever could subsist, and whose imperfections must necessarily drive them to seek refuge in some other, should be of this or that particular kind? It is clear, that in society, the state for which we plainly were designed, and which is therefore the true state of nature, this equality, except in the instances above specified, cannot possibly take place. If by an immediate interposition of Omnipotence itself men were made, what by nature they never are, all perfectly equal; it would require a constant exertion of the same power to keep them so, even for a single day. The least abuse of free-will in any individual would destroy the whole system. And a Government, where the Governors and the Governed should be the same persons, is an absurdity in terms, as well as in the reason of things; of which all political writers have been aware. One hears them talk of the Government of *one*; of the Government of a *few*; and sometimes of the Government of *many*. But who ever heard of the Government of *all*? A republic,



lic, which some men would seemingly have us take for such a Government is an extremely different thing, is indeed nothing more than a particular modification of one or other of the former species. And tho' it may suit the purposes of popular declaimers to hold out this tempting lure of equal power; they, who pretend to lead us to such a state, have seldom any thing less in their ideas. — Whatever they may wish their bawling followers to understand by it, the boasted equality they talk of, there is reason to suspect, is always to be taken with the abatement of a sufficient share of superiority to be secured to themselves.

If then some distinctions of power and honour be, as they certainly are, of the very essence of Government, we act against our interest, as well as duty, if we do not keep them as entire and in a state as conducive to their end, as we can. But how is this to be effected; if every man is taught to entertain the most degrading notions of his superiors, and the highest of his own great consequence and importance?

It is another favorite maxim with some, that all power is derived from the People. It is well, if they do not also tell us, that parental authority is derived from the children. But however questionable the source of Government may be; the end, to which it should be directed, is evident enough: It can be nothing else, but the happiness of those, who live under it, and compose it. But what advantage can Government produce, if its several members are daily employed in pulling it to pieces, and each be constantly endeavouring to take back their own proportion? If we suppose it to be founded on the strictest notion of a compact, we shall find the terms of this bargain must have been; that men, when they entered into it, parted with a power, which (if they ever had it) they could not use, in exchange

change for a protection, which they could not be without: and, that if they should resume this power, they would soon find themselves obliged to part with it again, for the same reasons, which made it necessary to dispose of it at first. What would become of an army, that should consist of nothing but commanding Officers? — The same must be the end of that Government, in which every individual, after being obliged to delegate his power to others, should yet think he had a right on all occasions to direct and controul their determinations; to return, that is, to the very state, out of which necessity had driven him before to give up this power! — I do not mean to offend your ears with the exploded doctrine of Government being founded in parental authority. If however the generality of subjects in any state do not consider themselves as being, what after all their struggles for importance they must ever in a great degree be, mere children; and pay of course a due submission to the authority of their political Fathers (a title, which we see given to the ruling powers in most early civil institutions) they may perhaps be able to dissolve the Government; but they never will or can be happy under it! And wretched indeed must that form of Government be, where their condition is likely to be bettered by anarchy and confusion!

But what is this to us? We are blessed with a form of Government, which has long and justly been the envy and admiration of every other nation in the world! so happily guarded by just laws from the inroads of prerogative on the one hand, and of licentiousness on the other, that it wants no proof of being perfect, except that we have never yet been able to rest satisfied or contented with it.\*

At

\* Self-interest is an ill sounding word in a declamation, but it is one of the most powerful springs of action, by which virtue is secured: and so long as it is a part of our constitution for 700 or 800 persons of the greatest property and highest honours to be engaged in it's legislature (whether



At one time we look back with regret to those happy days, when our Forefathers struggling through the gloom of ignorance and feudal tenures, just began to be of consequence enough to get a few earnest of future liberty ascertained to them in a language, which neither they that governed, nor they that were governed well understood. At other times, one would imagine so poor a defence for liberty had this boasted Magna Charta, with all its subsequent improvements, been; that an Englishman could not have slept safe in his bed, till some more recent legal decisions for the security of his person had been obtained: and that even still true English liberty is only to be the growth of some more happy, distant period; when those precious seeds of it, produced by our present patriotic struggles, shall have shot up into their full fair fruit! In the mean time like misers in the midst of plenty, because we have not yet enough, we condemn ourselves to all the rigorous inconveniences of real want; and are so anxious to obtain this little more, that we have neither leisure nor inclination to enjoy the ample store we have: whilst yet we suffer more uneasiness for fear of losing it, than can possibly be balanced by any pleasure, that the useless possession of it brings; and afford the most striking proof, that the worst form of Government in the world, if thought well of by the persons who live under it, will make men happier than the best that either human wit could contrive, or divine Providence bestow; if they, who should enjoy its benefits, are daily teasing themselves and others, with some fancied imperfection in it, or some future perversion it may possibly undergo.

If we should enquire into the causes of this perverse humor; we may be told by Foreigners perhaps that it is owing to a cer-  
C 2
tain

ected or not) we may seemingly rest secure about our liberties: since, if we only give them credit for being attentive to themselves, it will surely appear to them, that it never can be for their interest (under any bribe) to hold their fortunes and their honours at the will of a Tyrant.

tain gloominess of disposition, natural (as they will have it) to the climate, in which we live. But this is too unfavourable an account for a native willingly to acquiesce in: and it might perhaps admit of a doubt, whether our temper gives rise to our restless Politics; or whether our temper is not hurt and soured by them. The height of liberty, which we have long enjoyed, has given a boundless scope to all our thoughts, words, and actions: in which free range it is almost impossible not to strike against something or other, that will offend us: when immediately, like wayward children too much indulged, we are out of humor at discovering, that any thing should dare to interrupt us. The vast influx of riches too amongst the lower ranks of men, being of itself a source of pride, and falling in with a spirit, which conquest and prosperity have contributed to render haughty, helps to lift them up, in dress and other accommodations, to a fancied level with their superiors: which the diffused state of learning amongst us still farther enables them, with some shew, to support. It was formerly a band of subordination, that the less informed villager thought proper to resort to his more learned neighbour for instruction in any point of law or religion, which happened to concern him: but since Clubs of the lowest artificers have been formed to dispute and decide upon the most abstruse questions in Religion and Government, the meanest mechanic now thinks himself fully qualified to supply the ministers, either of God or the King, with *his* superior information.

It is with an ill grace undoubtedly one offers to hint at any thing to the disadvantage of learning in a place peculiarly set apart for it's encouragement.\* But whatever blessings we may derive from it, they certainly come attended (as indeed most other

\* Yet it can be no more necessary for every man to be a scholar, than for a scavenger to learn to dance. The Poet has called him a madman, who



other human blessings do) with a full proportion of concomitant evils. And we may venture to pronounce, that such a degree of learning, as just enables men to read without giving them a capacity to judge, is one of the worst misfortunes, that can befall either themselves or the kingdom they inhabit! Since by this means the authors of sedition and blasphemy are furnished with just such a set of readers in every corner of the kingdom, as their performances require. Whilst by the convenient vehicle of a News paper (an evil grown lately to a height beyond all former example) these rare commodities are to be procured in the most easy manner, and at the most moderate expence. Formerly, when principles of a dangerous tendency were confined to Books and Pamphlets; they, in general, fell into the hands of such only, as were in some sort qualified to judge of their contents, and by that means to withstand their dangerous effects: but now every common mechanic at his house of call is sure to find a daily or weekly collection of News and Essays lying ready for his perusal; and he has the benefit of drinking (for his usual club) poison to the mind as well as to the body. Swoln with a proper dose of such incentives he goes home a fit instrument for the future purposes of any incendiary, that will have the courage to call him into action; and in the mean time lives a fullen, discontented, insolent, untractable citizen.

What however appears truly wonderful in this matter, is; that, whilst these vehicles of sedition are daily laying waste all character, public as well as private; their authors are not only not punished, as their crimes deserve; but it is even thought a part of British Liberty to protect them. As if the liberty of the Press were the only Liberty independent upon law! or as  
if

complained to his friends, that they had ruined his happiness by restoring him to his senses, but the reasoning will extend much farther. There are many blessed in ignorance, who would be made miserable by knowledge.

if it could be more agreeable to Liberty to stab a man in the dark, than in the open day light!

By means of certain ingenious refinements indeed our laws have lost their weight. They have been strained, and pulled so much towards the side of Freedom, that there is not force enough left in them to correct offences. Our Patriots through their zeal in favour of good men, (in which, to do them justice, they appear perfectly disinterested) lest possibly hereafter some of that character might be affected by it, have rendered all authority nerveless against the bad. Whilst even our juries, those great bulwarks of English Liberty, have been carefully instructed to attend rather to the consequences of their verdict upon the liberty of the subject, than its relation to either equity or justice. And the greatest security to every peaceable man at present for the quiet possession of his life and property may seem to lie in that power, which looks least favourable to civil liberty. May faction never occasion the use of it to be applied to other purposes!

In the midst of all our complaints, it is however some consolation to reflect, that real grievances would not want that colouring, with which ours are constantly set off: there is in fact so little need to paint misery to those, who feel it, that the very attempt to do it amounts almost to a proof, that there is no real pressure felt. The language of the injured too, with whatever strength or indignation it may be accompanied, will never be abusive. Abuse is only the petulant weapon of frowardness and disappointment. And the authors of it may possibly find out in time, that the only proper objects of it are each other. Whatever effect it may have in inflaming the minds of a few idle clamorous citizens, it must excite the abhorrence and contempt of all the sober and thinking part of the community. In fact there never was a period in our history fraught with more happiness



happiness to every inhabitant of this Island, that will enjoy it, than the present. In the midst of peace; with no wants, but such as artifice creates; no grievance to affect us, but such as necessarily must arise from that immense load of debt and taxes, with which some of our present popular leaders (in a situation, which few dispassionate and thinking men ever wish to see them in again) left us loaded, and which instead of helping now to diminish, they want to see encreased;\* with no one circumstance to abate our happiness but such, as noise and clamour throw in our way; — We surely might be happy, if we would! — But what would then become of English Liberty? — Unless a Patriot can make us before-hand think ourselves wretched, what hopes can he entertain, that he will ever be able to lead us to become so in reality?

Were it not for the mischief that attends it, it would not be unpleasant to observe the method, which such men take to prove our loss of Liberty: whilst with the most dismal tales they announce the utter extinction of it, they are shewing at the same time by the most outrageous attacks upon every character, which stands in their way, that they themselves are possessed of it in the most unlimited degree!

In this intemperate rage of abuse, after laying waste every intervening object, from the lowest retainer in office to the highest minister of state; after painting these as fiends, and the court as a kind of Pandæmonium (where yet, such is their patriotism, there is reason to suspect our demagogues themselves would not be averse to enter) they have at length found their way open  
to

\* For which purpose, though they are pleased to exert all their powers of oratory against bribery and corruption; yet are they eager to hurry us into war: which they know by experience, is a general bribery to the whole nation; whilst the upper ranks are bribed with contracts and commissions; and the lower with rejoicing nights and bonfires!

to the King himself: whom every insolent, humble petitioning subject thinks, he has a right to meet upon the favourite terms of natural equality, and to insult with his own crude conceptions even on the throne!

In general our Patriots have the modesty to confine themselves to idle declamation, founding periods, false assertions, and inflated diction. But here their charges are more serious and specific.

The King has dared they tell us, (for it is the mode to talk familiarly of Kings) The King *has dared* to shew some instances of filial affection for a parent, who had once the general esteem of every one; till, by the warmest attachment to those, who had merited her favour, and by a display of every amiable quality in the most trying situations, she shewed she had deserved it. Not content with this, the King has farther *dared* to think no duty of a christian or a man unworthy his observance: leaving his *good friends* by this means nothing to find fault with in his moral conduct, but his piety and his virtue: for which though they seem thoroughly well disposed to entertain a just contempt, yet being qualities hitherto held in some esteem by others, they are rather at a loss how to adapt the common place abuse they chiefly deal in, to such awkward subjects! — The King in the next place, after shewing the most punctilious attention to every business of a more serious nature, has *dared* to fill up his leisure hours with philosophic and elegant amusements. By which means the arts, that under former reigns were obliged to seek for patronage in foreign kingdoms, are now in the most flourishing state at home. From whence there is farther reason to apprehend, that the King intends, as far as it shall be found consistent with *their* rights and his own honour, not only to give his people the blessing of peace, but to teach them also, how to enjoy it! — What is worse, and is indeed



indeed the true source, from whence all these other grievances have flowed, the King *has dared* to shew a general regard to all those subjects, whom he thinks worthy of his favour; to the great neglect of those, who are pleased to call themselves *the Friends of his Family*; those friends perhaps (though they have also had their share of his esteem) whose services the late King would have declined, if he could; those friends, who might probably be the instruments, if not the advisers, of banishing from the Palace that part of the King's family, to which he stands in nearest relation, under circumstances the most distressing, that can well be imagined! — What is still worse, the King *has dared* to neglect all those insolent proceedings, that seemed so properly calculated to disturb his repose; and has not thought one Patriot worth that reward, which some of them so well deserve! On which account the languishing cause, without one refreshing drop of Martyr's blood to revive it, is in danger of sinking into mere oblivion! — What is worst of all, unless Britons will seasonably take the alarm, and vindicate their darling privilege of being *ruined*; the King will probably *dare* to make us happy, even in despite of ourselves!

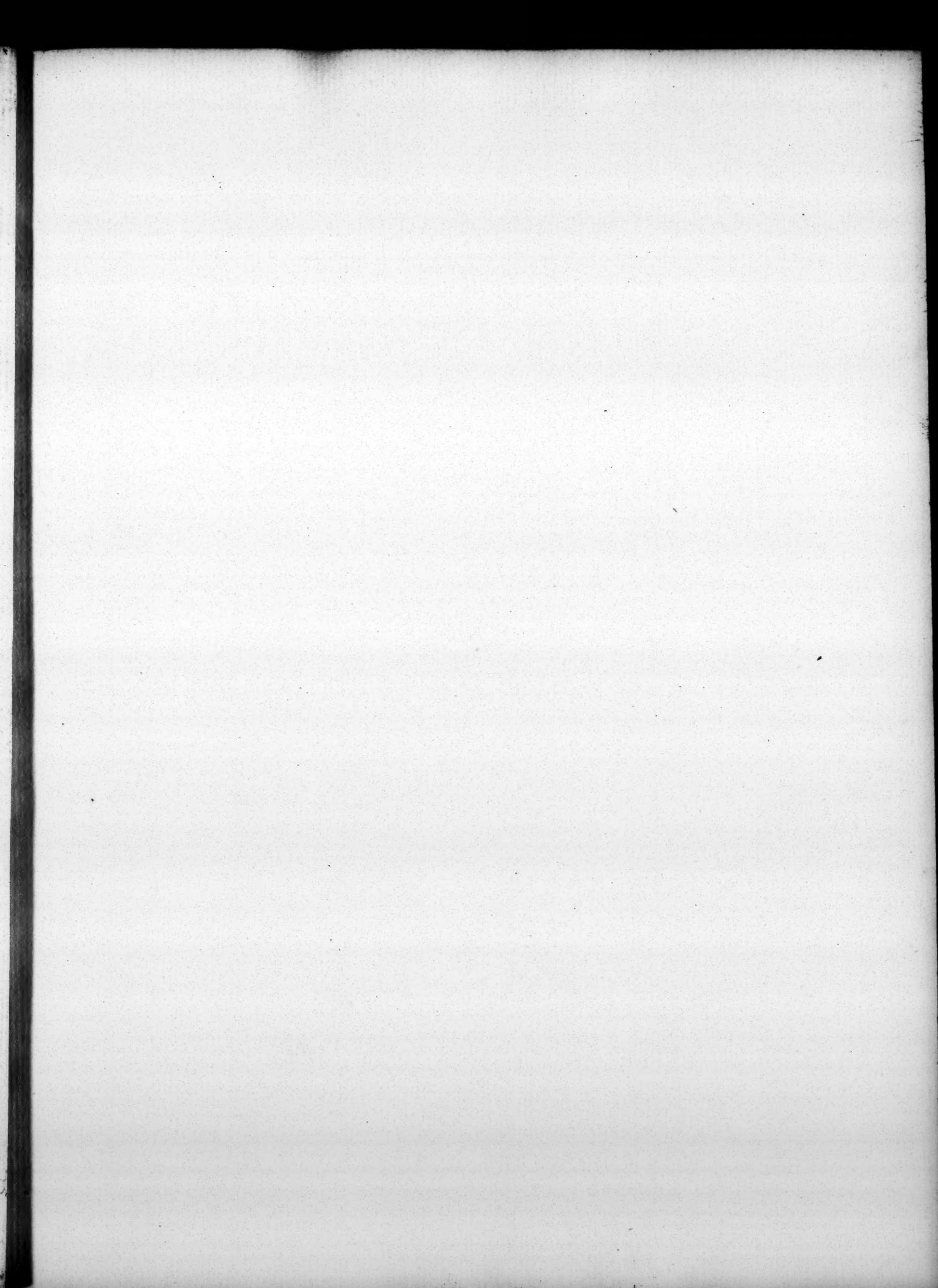
In farther aid of these dangerous attempts on the King's part, The Parliament, no doubt with similar intentions, *has dared* to eject from the privilege of making laws for his country a Patriot, who nobly aspired to be superior to the laws both of God and man! And in pursuance of this same destructive measure, *has dared*, without his aid, to make some of the best laws, that ever this kingdom knew!

If any thing could still increase the intolerable grievances of such unheard-of darings, it is the consideration, that Providence itself appears not altogether displeased with them: but by giving us healthy and fruitful seasons has seemingly shewn, that notwithstanding our manifold offences, We yet may be happy, if we will!









1508/1336.